539 "Lakata lakata lusolo ka"
"Picking up picking up a little basket full"

to which the listeners exclaim

"Lakatwa!"
"Completed!"

At the completion of each sentence in the story, one of his listeners will exclaim, "Ee!" When he has finished his story, he says,

"Ajikala kalalo kalakwenga yamina yakwenu, sesa shipungi!"
"Take off the fire, the little mouse lost it in stupid, by the hand it is very hard, the hair (it) is a lump!"

During the intervals of a long story, one of the listeners may break in and sing some little song, such as the song of the wizards in the story of the greedy man, thus giving the storyteller a rest.

342 The house and household utensils. The Tao house does not differ greatly from the Nyanja habitation which I have already described elsewhere.[1] The accompanying figure (Pl. XIV, fig. 10) gives the circular plan of a hut with a veranda partly open and partly enclosed to form a room. The central pole of the hut is indicated, the hearth (H), the position of the sleeping mats (M), and the place where the water pots are kept (P). The

352 bed may be a bamboo platform supported by forked sticks a foot above the ground (*mampasi*), or a skin of reed, over which is spread the sleeping-mat, *upasa*. (Pl. XIV, fig. 14.) Seats, *chilenga*, are made of logs of wood with conveniently placed branches acting as legs. I have seen a symmetrically carved log with shaped legs all in one piece, which suggested by its form and by the presence of a bottom on the middle of the under surface that it was made in the imitation of an animal. Plank seats with peg legs are now sometimes seen. Wooden pegs are driven into the wall and serve to hang odd articles upon.

● 359 The hearth is simply a shallow depression in the mud floor, around which are placed three large stones to support the cooking pots. Sometimes a canopy is built over the hearth, consisting of four upright poles supporting a platform made of reeds and grass, upon which millet and other seed grains are often stored. From this platform *lipala* (*lenyje*, Chin.), the gourd containing the supply of salt is often hung. The seed grain tied up in

659 little bundles is suspended from the *lipala* where it becomes very dry and smoked, without any ill effect to the next year's crop. (Pl. XIV, fig. 16.) Four pronged branches of trees are often stuck in the ground with a string tied around the prongs, and used as holders for gourds, salt bottles, etc.; this device is called *lipanda* (*ghanda*, Chin.). (Pl. XIV, fig. 10.)

415 The smaller utensils include the porridge stirring stick *mitiko* (Tao and Chin.) (Pl. XIV, fig. 13), several wooden spoons *shilowa* (*shipanda* or *nanshowa*, Chin.), (Pl. XIV, figs. 11, 12), a number of gourds of various shapes and sizes used as bailers and drinking vessels,

[1] "Notes on some tribes of British Central Africa," *op. cit.*, p. 849-850.